INAUGURATION

OF

William Herbert Perry Faunce

PRESIDENT OF BROWN UNIVERSITY

SIGILLUM UNIVERSITATIS BRUNENSIS
IN DEO SPERAMUS

OCTOBER SEVENTEENTH, 1899

INAUGURATION

OF

William Herbert Perry Faunce

PRESIDENT OF BROWN UNIVERSITY

OCTOBER SEVENTEENTH, 1899.

PROVIDENCE, R. I.
REMINGTON PRINTING CO., 63 WASHINGTON ST.
1899.

ORDER OF EXERCISES

MUSIC

INVOCATION

By the Senior Fellow of the University

ADDRESS

By the Presiding Officer, the Chancellor of the University

ADDRESS

By the President of Harvard University

MUSIC

ADDRESS

By the President of Princton University

MUSIC

ADDRESS

By the President of the University of Chicago

MUSIC

INAUGURAL ADDRESS

By the President of the University

HYMN

Alma Mater

BENEDICTION

By the Secretary of the Corporation

INVOCATION

BY

REV. DR. ALVAH HOVEY

O, Thou who art our Maker and Preserver, and who art at all times manifesting Thy love and kindness to the children of men, we come unto thee at this time, seeking Thy blessing. We look upon this as an auspicious and blessed day; one in which we have a right to hope for Thy grace and the success of the work to which we have put our hands. We thank Thee, Heavenly Father, for all the history of this University, and for the many years in which it has so successfully carried on the work of instructing the young and preparing them for the great duties of life. We believe that Thou hast been with Thy servants who have been in charge of this school of learning; we believe that Thou hast given them grace from above that they might be more anxious for the formation of character—more anxious to send forth those into the world who honor truth and righteousness and are ready to give themselves to the service of all that is holy and true—than even for their success in the attainment of knowledge. We bless Thee, O God, that the two are so harmonious; that the knowledge of Thy works and Thy ways is a preparation for the superior and effective service which we need to render to our fellow men.

We thank Thee for the long life of the eminent men who have presided over this seat of learning; for their fidelity; for their wisdom; for their diligence, and for their earnestness in the service of instructing those who have come hither to prepare themselves for life; for their great success in sending out so many good and true workers for the cause of right and of Christ. We thank Thee, Heavenly Father, that Thou hast, in Thy Provi-

dence, brought to us one who is to enter upon the duties which have been so ably performed by his predecessors. We bless Thy name for the culture which Thou has permitted him to acquire, and for the service Thou hast given him to render to the cause of Christ and of humanity, and for all the success which he has had in other forms of labor. And now as he comes to this place to take the position at the head of this great University we invoke Thy blessing upon him and upon his associates. We believe that Thou will dwell in their hearts and by Thine own divine wisdom and grace qualify them to do the work to which they have put their hands. Give unto them strength of body and of mind, hope in the Lord and in those who are beside them. Give unto them wisdom in teaching the truth and perseverance in guiding those who are under their care into the straight and narrow way, the narrow way of honest service to God and man, and yet the broad way as it leads into relations with all mankind. We pray, O God, that Thou wilt be with him who has come to the head of this University and enable him to seek for those under his care the highest of all qualifications for life—a noble character and devotion of spirit to what is worthy of men and of our Lord Jesus Christ. We pray that all other institutions represented here to-day may share in Thy favor; that Thy grace may be upon those who stand at the head of them, and that it may be in the hearts of all that give instruction; so that the learning may be Christian learning, and the increase of mental power be accompanied by an increase of faith and devotion to whatever is noble and true. Grant Thy blessing upon those who speak unto us to-day, and unto all of the friends of this University and of other schools throughout our land. May the benediction of God rest on them and make them fountains of true life to all nations. All of which we ask in the name of our Blessed Redeemer. Amen.

ADDRESS

BY

CHANCELLOR WILLIAM GODDARD

The coronation of a ruler rarely takes place upon the day of his accession to power. The rites and formal observances with which, in the presence of princes, high officers of state and the representatives of foreign powers, he assumes the insignia of office, cannot take place at the moment of his accession. We are assembled to-day not to invest a monarch with the insignia of office; not to clothe him with imperial purple and to place in his hand the regal emblems of power; but we are here to inaugurate the President of an American university.

It is fitting that in the presence of the great leaders, who, in their own seats of learning form the characters and develop the intellects of their pupils, he should ratify and confirm the solemn vows taken upon himself at the moment of his consecration to his high office. It is our right that we should learn from his lips a declaration of his theory of academic education, according to which he purposes to train the sons and daughters of the Republic committed to his charge.

This occasion is graced by the presence of many of the Presidents of the most eminent Universities in the land. They are here to testify to their interest in Brown University, and to manifest their sympathy with our efforts to promote the higher education of men and women. May I not also assume that their presence in Rhode Island to-day is an assurance of their sympathy and their fraternal interest in him whom we deem worthy of their confidence and of our strong support?

Never in the history of Brown University—never in the annals of our beloved town—has there been such an assemblage of scholars who bring to us the warm sympathies of lovers of learning and the inspiration of lives devoted to the noblest of earthly tasks. We greet them to-day with pride and gratitude. We welcome them to the city which still bears "the name her righteous father gave," and to the hearts and homes of the loyal sons of Brown University.

We are honored to-day by the presence of the President of Harvard University, the oldest of American Universities, that great seat of learning upon which he has left the ineffaceable mark of his own power. Our own President, Dr. Faunce, was for three years a member of the Board of Preachers at Harvard University, and it is a graceful recognition of this happy association which brings to us on this inauguration day the President of Harvard.

I have the honor to present to you Dr. Eliot, President of Harvard University.

ADDRESS

BY

PRESIDENT CHARLES W. ELIOT

Brown University is in some proper sense a denominational institution. Of the 36 trustees, 22, by the provisions of the charter, must be Baptists, the remaining 14 being distributed among three other denominations. Of the 12 Fellows, eight must be Baptists; and the President must forever be a Baptist. Clearly, therefore, the University was intended, so long as these founda-

tions should endure, to remain in the control of the Baptist denomination. But in New England what do we now understand by a denominational college or university? Do we necessarily take it to mean an institution with a narrow, an exclusive policy? By no means. In these days denominational colleges make welcome students of all denominations. Even the Catholic colleges do that. Even English Oxford and Cambridge, which are extreme types of the denominational university, have in our generation done that. Brown University, as becomes a Rhode Island institution, goes much beyond this common practice, and expressly declares that all its members—teachers and students alike—shall be exempt from religious tests, and shall have "full, free, absolute and uninterrupted liberty of conscience." Some denominational colleges have, indeed, given special privileges to students belonging to their own denomination; but Brown University expressly undertakes that youth of all religious denominations shall be freely admitted to the equal advantages, emoluments and honors of the college. The professors and instructors of Brown University may belong to any denomination, and do, in fact, represent a great variety of denominations. It is in no narrow sense, then, that Brown University is a denominational institution.

In these days a denominational academy, college or university is a contribution made by a religious denomination to the national education. When the denomination is numerous and widespread, like the Baptist, this contribution may be large and continuous, and may have a broad national quality. If the church polity of the denomination is democratic, as is conspicuously the case in the Baptist denomination, zeal for education is an inevitable outcome of a vigorous denominational life. A democracy, whether in church or in state, must take thought for the education of its voters.

All the long-established New England academies and colleges have had in time past denominational qualities which the present generation would call narrow, and all of them still have denominational characteristics and preferences; nevertheless, taken together, they have made and are making a splendid contribution to American scholarship, to religious toleration and to civil liberty. What denomination has a better right than the Baptist to promote the sacred cause of toleration and freedom? It bought that right with the blood of its martyrs; it bought that right by the sufferings of its confessors in exile, at the cart-tail and at the stake. Two hundred and forty-five years ago Henry Dunster, the first President of Harvard College, was turned out of his office by the Congregationalists, who then ruled Massachusetts, because he had ceased to believe in infant baptism, finding adult baptism more scriptural and edifying. He was turned out on a cold, rough, thankless world after 14 years of devoted service under the most adverse conditions; but to-day Dunster is one of Harvard's saints and heroes, and for a hundred years Harvard has been devoted in every fibre of her body and every drop of her blood to freedom of thought and speech.

The wrong policy for a denominational academy or college is exclusiveness and partiality towards members of its own denomination. This is an enfeebling policy, because it results in the education of the young members of a single denomination apart from the youth of other denominations, and keeps them in ignorance of the conditions which prevail in the real world into which they must go out. American society to-day is in the highest degree heterogeneous as regards tastes, habits, political opinions and religious convictions. The well-educated youth, who is to win success in such a heterogeneous society, should have been made familiar with this variety, and not se-

cluded with those of his own sort. In a free country, which has no established church, it is against the interests of any denomination, no matter how large and venerable it may be, to educate its youth entirely by themselves. Brown University, then, is an institution conducted by a great denomination of Christians on principles of complete equality and liberty in a Commonwealth which the founders chose as the seat of the institution expressly because it was a State pledged to perfect toleration.

It should be observed that the rite to which the Baptist denomination attaches especial importance is one of the most universal of religious symbols; though it cannot have in our well-watered, temperate regions the intense significance it has in arid or desert countries. The "water of life" is a phrase which was Egyptian centuries before it was Hebrew or Christian; and the Egyptian felt the force of that imagery with an intensity born of his absolute dependence on one source of water, the river Nile. Its strong insistence on a rite allies the denomination also to the religious parent of Christianity, the Hebrew religion; for the Hebrews were the most complete ritualists the world has ever known. The rite of baptism and insistence on that rite have behind them, then, an immense religious significance which is at once historical, climatic and racial.

A firmly established denominational college reaches out all over the country, on the one hand to schools conducted by the denomination, and on the other to the theological seminaries of the denomination. Streams of influence and power flow inward to the central college year after year, and flow outward from it to the widely scattered schools and seminaries with which it is affiliated. These inward and outward currents, flowing far and strong, are both beneficent, and both are essential to the vigorous life of the institution; but in addition to these streams

the college lives by and for its local influence. Brown University is the chief institution of education in Rhode Island; it is the chief institution of education in Providence, one of the richest of American cities in proportion to its population. The resort to Brown University from the city and the State is large, and is in good measure independent of denominational affiliations. This local resort is the source of a real obligation resting on State and city alike, the obligation to befriend and support the institution of learning from which thousands of their sons have received, or are receiving, a good part of their intellectual and moral training. This support should be of two sorts; first, sympathy, respect and good will, and secondly, the pecuniary support which provides buildings, collections and permanent funds.

There is nothing which characterizes a community more accurately, nothing by which its intelligence may be more fairly estimated, than its attitude towards the institutions of education within its borders. The steady giving to schools and colleges which goes on generation after generation in some American communities is the effect of a diffused public opinion rather than of exceptional wisdom on the part of the few individuals who actually take the beneficent action; that is, the form in which the good-will of individuals toward posterity or contemporary society is expressed is a result of a wide-spread conviction as to what kind of giving is the most expedient and profitable. In some American communities the beneficence of private persons is directed chiefly to hospitals, asylums, refuges, homes for the aged and similar objects ordinarily called charities. These are all necessary institutions, but they are only palliatives; they afford relief from existing evils or from common calamities. In other communities private benevolence is directed to the maintenance of churches, schools, colleges, museums, gardens and parks. These

also are really charities, though they are not commonly so called, but they are constructive charities, which do much more than mitigate evils; they defend society against threatened evil, fortify good and supplant evil by good. The intelligence and prospective vitality of any community may be safely judged by its preference for one form or the other of benevolent action. Eastern Massachusetts, ever since it was settled, has conspiciously preferred the second form of benevolence, while not neglecting the first. Has Rhode Island, has Providence exhibited the same intelligent preference? Brown University incessantly offers the State and the city opportunity to pursue effectively the better way.

The day is long past when the University could be chiefly the care of a few benevolent individuals or families. The somewhat exaggerated individualism of Rhode Island has probably tended to postpone the effective co-operation of the people of the city and the state in the building up of the University. But now a new era dawns. A young, large-minded minister has been chosen President, who has proved in a great church that he possesses sagacity, persuasiveness, perseverance and foresight. May he be enabled by the patient exercise of these noble qualities and with the good-will of this entire community to guide wisely the intellectual and moral policy of the institution, and to make it rich in all the best resources of modern education.

CHANCELLOR GODDARD:

The sympathy which, in the early days existed between Brown University and Princeton University has not yet spent its course. The close connection of the two Universities is a matter of history and of great interest to all, and I trust that the bonds which unite these institutions of learning will never be weakened.

I have the great pleasure of presenting to you the distinguished scholar who is now the President of Princeton University, the Reverend Dr. Patton.

ADDRESS

BY

PRESIDENT FRANCIS L. PATTON

When Dr. Faunce kindly wrote me to the effect that he would be glad to have me say a few words this afternoon, I was in Great Britain, and did not receive his letter until some days after my return. It was some time after that before I could make up my mind that it would be possible for me to be here to-day, and so I come with no set speech, but simply to say out of my heart how cordially I rejoice with the authorities of Brown University on this occasion, and how heartily I congratulate Dr. Faunce, and how I welcome him to the goodly company of college presidents.

There are close relations between Princeton and Brown. The first president of Brown University, I believe, was a Princeton man. That debt, however, has been very handsomely paid in the gift to Princeton, on the part of Brown University, of my dear friend, the lovable Dr. Murray, whose loss, as Dean of Princeton, we still mourn.

I am not of those who had the honor of counting themselves as pupils of Dr. Wayland, but Dr. Wayland's text-book was the first book in moral philosophy that I ever read. It was the text-book in use in my undergraduate days, and I have never ceased to have the greatest reverence for the memory of Dr. Wayland, whom I always think of as associated in my mind with those other conspicuous college presidents, President Woolsey, Dr. Mark Hopkins and Dr. McCann—a peculiar type of college president.

I welcome Dr. Faunce to the work in which he is to engage with some experience of the pleasures and of the responsibilities and labors connected with that work. But in spite of the work I nevertheless congratulate him on the opportunity that he has of doing a great service. There will be times (if I may venture to say this to him), I imagine, when he will envy the college professors, for they will have the undisturbed opportunity for carrying on special research. If he finds time for special research and microscopic study, he will be the only university president of my acquaintance who has that rare power of uniting minute scholarship and marvelous executive ability—except President Harper. There will be times when the university professor will come to him and say, "I would like to go to Europe a little before Commencement, for I have some studies that I wish to prosecute in the libraries of Europe." He will say, "Certainly you can go." Or, waiting until a little later, they will come to him and say, "Will you mind if I do not come back just at the beginning of the term? There are some duties I cannot very well fulfill before the middle of October. They are all along the line of my department, and I will be all the better fitted for the work I am called upon to do." And he will say, "Certainly, make the largest possible use of all your opportunities." Not so he. He will have to be here when the University opens, and he will have to be here when the University closes. He is the captain of the ship. He must be on the bridge when it leaves port and when it makes port; when the wind blows and when it calms. So there are difficulties connected with the administration of this great office, and yet there are very pleasant duties associated with it, too.

I do not think of him as leaving the ministry when he leaves his parish. I congratulate him on coming here in the prime of his manhood with an opportunity to make a

still fuller proof of his ministry. I do not regard this as a secular calling at all. It is a very holy calling indeed. It is a holy calling, because the President of this University has a great opportunity given him to direct the moral forces, which, of themselves, whether he wills it or no, will have a great deal to do in shaping the moral destiny of the American nation, and it is in the light of the relations of the University to the country and out of high patriotic consideration that I look upon the position of a college president as being one of such magnitude and importance.

Now Mr. Lecky says somewhere in his History of Europe that the world is governed by its ideal. Whether a nation deliberately forms an ideal or not, it has one, and the keen observer can gather it by induction. Whether every individual forms an ideal for himself, or not, he has one, and he is moving in the direction of self-realization whether he knows it or not; and the keen observer, watching his history, can tell him what that ideal is. The most important thing is that the nation's ideal shall be right, and a moral ideal. Far more important is it that we should be right than that we should be victorious or prosperous, and the bearing of the University upon the nation's ideals is very marked, very close, very definite. I do not say that we have never done wrong as a people. I do not say that Great Britain never has done wrong as a people; but I do say that if these two Anglo-Saxon peoples do not habitually realize right and are not governed by high moral motives, then there are no nations in the world thus actuated. The time has not come, but it will come, and that there are so many who are praying for it, looking toward it and believing in it, when international difficulties shall be settled by arbitration. The time has not come, but I trust there may come the time when there will be a proper realization of the relation that the indi-

vidual sustains to the organization, that will keep us from unduly exalting the individual at the expense of the great doctrine of self-sacrifice, and will keep us, on the other hand, from so exalting the doctrine of self-sacrifice as to practically blot out as nothing the life of the individual. And if there has been an era of selfishness, and individualism has been overdone, it is very much a matter of question whether, just now, something ought not to be said in behalf of the value of the individual, and his right to himself. Reckless views of life and thoughtless views of death and false conceptions of glory are worthy only of men who do not believe that the individual is endowed with immortality and is responsible for the way he lives; and I do not believe that there is any place where the conscience of the nation can be so well cultivated and where an international conscience is so likely to be evolved, as in connection with sound views inculcated in the class rooms of the Christian university. It is because I believe that the moral life and the moral instinct will not survive the moral conviction, that I believe that I am not far wrong in saying that the university professor, to a very large extent, holds in his hand the key to national destiny so far as moral ideals are concerned.

Now the university student is likely to part company with fundamental morals in two directions, and he needs the constant stimulus of moral life from two distinct sources. He is in great danger of weakening with respect to his moral life, and he needs, therefore, to come under the constant religious influence of the university. It is better for Latin and Greek and better for mathematics and history that a man is no longer regarded as a proper person to teach in these departments simply because he was ordained to the Christian ministry; but, on the other hand, the fact that so few of our professors are now ministers of the gospel raises the question whether we are not

in danger (I do not say we have suffered from it) of suffering a loss of moral momentum on that account. Whether that be so or not, this certainly is the case, that when undergraduates have passed through those years, acquiring a knowledge of Latin and Greek, mathematics and elementary history, and come to deal with the fundamental problems in jurisprudence and science, and the fundamental problems with reference to the structure of the cosmos, and fundamental questions touching the interpretation of history, they find that all these questions go down, at the root, to certain fundamental metaphysical inquiries that carry with them the very life of one's religious being. I say that the question as to whether a man shall graduate at the university, continuing to believe in authoritative morality, and continuing to have place for an authoritative use of the ten commandments is a far more important subject than the question as to whether he shall be familiar with the classics and shall have read over a large area of the Greek tragedians. I do believe most devoutedly and sincerely that all of the questions resolve themselves into two. A certain professor of philosophy told us the other day that out of the philosophers, and we had three or four hundred of them in this country, there were only about ten who were doing anything; and the worst of it was that the theologians had struck work and were standing absolutely idle waiting for the philosophers to furnish them with the material which they were to use in the resolving of theological questions. I think he overestimated the idleness of the philosopher and the dependence of the theologian. For myself, I am not asking philosophy to give us very much material for the theological structure, but we do ask it not to destroy these two things; and these are the only two philosophical questions, generically speaking, in theology. One is whether Almighty God exists as numerically separable from the

universe he has made; and the other is whether finite souls exist numerically separable from each other and eternally and immortally separable from God. The first truths of philosophy are the existence of God and the immortality of the soul, and if a man goes wrong and becomes a Pantheist, we may ask whether we are to have any candidates for the ministry after that. I hope not— of that kind. I believe not. However, I believe in specific supernaturalism and that the philosophical question is logically first, indeed the very warp and woof of the university curriculum, and I believe it is fundamental, and is bound to go when fundamental religion expires, and that Ichabod is written upon the state's history, when it loses faith in fundamental morality. I believe that the key to the situation is very largely in the hands of the professors of philosophy in the American university, and therefore no higher post can be given to any man than that of being the guardian of the best and fundamental ethical interests of the university such as is involved in the being the president of that university. For whatever other duties he may have, he has at least this privilege of standing at that gate and saying that the Agnostic and the Atheist shall not enter these halls as an accredited teacher of fundamental truth.

CHANCELLOR GODDARD:

"The youngest of our great universities, whose marvellous development has bewildered the educators of two hemispheres, is to-day represented by her President. I present to you President Harper of the University of Chicago."

ADDRESS

BY

PRESIDENT WILLIAM R. HARPER

A new stage in the life of an institution is at the same time like and unlike a new stage in the life of an individual.

The likeness is to be found in the fact that in both cases the new stage marks growth based upon experience of life, and, therefore, unless abnormal influences prevail, forward progress. This progress signifies greater breadth, as the result of experience, and greater strength, as the result of the lapse of time. There may have been experience without a corresponding breadth, and there may have been lapse of time without corresponding gain of strength; but without experience and without time there cannot be breadth or strength.

The unlikeness is to be found in the fact that while the individual, in becoming old, of necessity loses by degrees the properties of youth, and with them the possibility of self-renewal, the institution, however old, may take on new youth, and thus both old and young may have all the strength and experience of age. With all the freshness and vigor of youth, we celebrate to-day a new stage in the life of Brown University, and the celebration takes on significance because it is a new stage in the life of an institution already old, an institution whose history is marked by many stages of glorious achievement. It would seem that at such a time as this all the mighty forces of this magnificent past were still in existence, waiting only to be summoned; and that these forces, with their collective influence, might easily be welded in conjunction with the new forces which are now being set in motion. A heritage from the past is either a great blessing or a great

curse. In this instance it is a blessing, the greatness of which the future prosperity of the institution will only make more certain.

The occasion has for many of us a peculiar significance in the fact that we celebrate the beginning of a new period in the life of a college which represents a type of institution by which our country has been so signally blessed. The New England college stands second only to the Church in the beneficent influence which it has exerted throughout the length and the breadth of these United States. This type of institution has, indeed, controlled the lower and the higher education of the entire land. It is the New England college that has given the New England States the place of supremacy in higher life and thought. It has been men trained in the New England colleges who have founded similar colleges throughout the Middle and Western and Southern States. It is to this type of institution that the country at large owes the measure of intelligence with which affairs of government as well as private affairs have been so admirably administered; and that the Church is indebted for the steady, forward movement which has characterized its history.

This institution, with its sister institutions, of like purpose and organization, has lived a life so strong and so helpful to our American humanity that any event in this life which indicates renewed vigor or strengthened action deserves to be celebrated as an event of high and holy character.

For still another reason, this hour, it seems to me, is an hour of solemn significance, The period upon which the institution now enters, under the guidance of its new leader is, essentially, synchronous with the beginning of a new century. The first and last years of every great division of time are felt to be full of meaning. The new administration of this university will cover the opening years of

the twentieth century; and will justly share the significance of these years. The progress in the world at large during the closing half-century has been phenomenal. As examples of this progress we are accustomed to cite the advance made in methods of transportation and communication. The college man knows that the progress in the college world has been equally great. The transformation in methods and matter of college work wrought within 50 years has been as marked as any that has taken place in the business world, and the principles underlying these changes are for the most part identical in the business and the college worlds. If in these last moments of the nineteenth century we stand amazed at what has taken place in the sphere of commerce, we may likewise be astounded at what has taken place in the sphere of education. It is at this peculiar juncture that the new President takes up his work. It is for him to appropriate all that has been established, and with open mind to await the unveiling of the secrets of the new century, secrets which in number and importance will surely equal those of the days gone by.

In this connection I may be permitted to dwell for a moment on one of the many features which, as the signs of the times would seem to indicate, will characterize 20th century college education.

This feature is, itself, one of several outgrowths of the application of the doctrine of individualism. Individualism in education as distinguished from collectivism is the greatest contribution of the 19th century to the cause of college education. The application of the doctrine is seen in numerous modifications already introduced, as in the introduction of the elective system in courses of instruction, the encouragement of officers of instruction to specialize in this or that department, or in this or that sub-division of a department. The work of the student

has been in large measure transformed as a result of the wide choice of subjects placed before him, and by the freedom given him to make his own choice. But now, in order that this freedom may not be abused, and in order that the student may receive the assistance so essential to his highest success, another step in the onward evolution will take place. This step will be the scientific study of the student himself. To-day the professor's energy is practically exhausted in his study of the subject which is to be presented to the student. In the time that is coming there must be work performed either by the regular instructors or by those appointed especially for the purpose to study in detail the man or woman to whom instruction is offered. Just as, at present, in many institutions every student upon entrance receives a careful physical examination, in order, if possible, to discover any physical weakness, and to provide such special exercise as will tend in time to remove it; and just as from time to time each student is re-examined physically to note the progress of such remedies as have been applied or to discover the rise of new complications, so in the future it will be a regular function of the college to make a general diagnosis of each student.

(1) This will be made with special reference to his character, whether he is responsible, or careless, or shiftless, or perhaps vicious; (2) with special reference likewise to his intellectual capacity, whether he is unusually able, or bright, or average, or slow, or dull; whether he is industrious, or irregular, or lazy; (3) with reference to his special intellectual characteristics, whether he is independent and original, or one who works largely along routine lines; whether his logical sense is keen, or average, or dull; whether his ideas are flexible, or easily diverted, or rigid; whether he has control of his mind, or is given to mind wandering, and to what extent he has power

to overcome difficulties; (4) with reference to his special capacities and tastes, whether these are evenly balanced, or there exists a marked preference for some special subject; whether he prefers those aspects of study which are of the book type, or those of a mechanical or constructive type, or those of a laboratory type; whether his special gift lies along lines of an aesthetic character, or those of a literary, or scientific, or philosophical character; whether his special gift, if in literary lines, lies in criticism, or interpretation, or creative work; whether his preference in scientific lines is for the observational, the experimental side of work, or for general principles; (5) with reference to the social side of his nature; whether he is fond of companionship; whether he is a leader or follower among his fellows; whether he is a man of affairs, or devotes himself exclusively to his studies; the character of his recreation, the way in which he spends his leisure hours; whether he is compelled to work for self-support, or for the support of others. These details and many others which I may not now describe will be secured in various ways, in part from preparatory teachers, in part from parents, in part from the student himself, in part also from careful observation of his work in the first months of his college life. It will not be an easy task, but the difficulty will be no greater than the importance of it.

This diagnosis, when made, will serve as the basis for the selection of studies in the different stages of advancement, for it is as certain that the student up to a certain age should be required to do work for which he has no special taste or ability as that, after such an age, he should be guided to take that for which he has special taste or ability. These facts will be of paramount value in determining the character of the instructor under whom he should study; for it is clearly manifest that students of different disposition and of different attitude of mind, may

not work with equal success under the same instructor even in the same subject. It is here that the large institution with several instructors in a given department will have the advantage over the smaller institution. It is as important that students should have election on the matter of teachers as in the matter of subjects. A student who will utterly fail to do good work under one instructor will often do excellent work in the same subject under an instructor of a different temperament, although both instructors are of equal ability as teachers.

The data thus gathered will determine the character of all advice given the student and of any punishment administered; for punishment as well as advice must be adapted to each individual case and no two cases can possibly be alike.

The material, likewise, will determine in large measure, the career of the student. The most pathetic experience of college life is to find a man at the end of his college course as uncertain, with respect to his life work, as he was at its beginning; an uncertainty due, for the most part, to the fact that he has not yet discovered his powers and tastes; that he has not studied himself so as to know himself; that he has not been studied by his instructors so as to be known by them.

Here, in some degree, is the difference between college and university. The college is the place for the student to study himself and test himself in order that he may learn for what God made him, the college is the place for the instructor to study each student and to point out his weak points and his strong points, that the former may be corrected and the latter still more greatly strengthened. The university is the place for men who have come to know themselves, who have learned what they can do and what they cannot do, to study in the line of their chosen calling. University life begins only when a man has dis-

covered the subject or subjects which are connected with his life work. No man has any business to enter the university until his lifework has been determined. Some remedy must be found for the confusion as to the respective functions of college and university which now exists almost universally in our country.

This feature of 20th century college education will come to be regarded as of greatest importance, and 50 years hence will prevail as widely as it is now lacking. It is the next step in the evolution of the principle of individualism and its application will, in due time, introduce order and system into our educational work, where now only chaos is to be found. May the institution under whose auspices we meet to-day be one of the first to make this scientific study of the student a part of its regular work.

I bring on this occasion the greetings of the University of Chicago, and also those of the great West and Northwest to which the city of Chicago is the gate of entrance, a territory which includes many worthy institutions of learning, which numbers among its citizens many alumni of Brown University, as well as alumni of other New England institutions. The West gratefully acknowledges its debt of gratitude to the East for the Eastern life and thought which transplanted and adjusted to its new environment we now call Western life and thought. The West gladly acknowledges the particular debt which it owes to Brown University for the many men of strong character and of forceful influence whom Brown has contributed to the uplifting of the West.

The West unites with the East in a prayer for the long and prosperous administration of the distinguished man who now becomes Brown's President.

Chancellor Goddard:

The President of Brown University needs no introduction to a Rhode Island audience, nor to those scholars who have come from afar to grace with their presence his admission to leadership in the republic of letters.

ADDRESS

BY

PRESIDENT WILLIAM H. P. FAUNCE

Last June a host of loyal graduates of Brown University assembled from far and near in this venerable edifice, and with a simple but solemn ceremony recognized a new period in the unfolding history of their Alma Mater. Technically and legally that memorable occasion was sufficient. But in two respects it was incomplete. It gave us no opportunity to welcome representatives of sister Universities and to listen to their voices; and it was too brief to allow any discussion of the great problems now before the educational world or any foreshadowing of the future.

Therefore to-day we especially felicitate ourselves on the presence of the official heads of two of the oldest and one of the youngest of American Universities. How much the higher education of the nineteenth century owes to these educators we will not attempt to say. We cherish gratitude for that educational insight which in Cambridge thirty years ago pointed out the path which our colleges, some eagerly and some reluctantly, have since followed, that intellectual integrity which has never swerved from truth, and that sympathy and counsel which are ever ex-

tended to the youngest and least experienced of the presidential fraternity. We are grateful also for that metaphysical and theological acumen, for that clearness of vision and lucidity of speech which have made another of our guests the leader of the Princetonian host, for that mastery of difficulties and that sympathy with young men which have enabled him to make the illustrious mantle of his great predecessors more illustrious by wearing it himself. And we rejoice in that prophetic glance which discovered only recently the academic coign of vantage in the city of Chicago; in that unique organizing and administrative ability which can evoke a university from the prairie; and in that power to inspire and energize which has made every institution of learning in the western states to throb with new impulse and advance with new courage.

That these and other leaders in the realm of education are here to-day is public demonstration that our University is no provincial and private school whose growth concerns a limited circle of friends, but is an institution of national significance, is one of the great sisterhood of American colleges, born of the same deep devotion and pressing by various paths toward the same great goal. If from some island-dotted bay, like our own Narragansett, the flowing tides were suddenly drained away, we should discover that all the islands which now lift their severed summits above the surface are united below. Superficially divided and distant, they preserve an invisible but fundamental unity. In this presence the tide of separating interests has ebbed away, and we perceive that all the colleges of the land are parts of one historic movement, sharers in a common tradition and a common joy.

If we are heartened as we look around us to-day, we find still more to encourage as we look behind us. One hundred and thirty-five years of academic achievement

consecrate this spot forever to sound learning. This old New England meeting-house, whose spire reminds us that our educational impulse is English-born, was built, according to the quaint old tablet, "for the worship of God and to hold Commencements in;" and so long as the worship of God survives in this region, so long shall survive and flourish that education without which worship sinks to superstition and God becomes an empty name. The most permanent institutions of the world are its Universities. Families flourish and die out, governments are subject to revolution and decay, local churches function for a time and are displaced by others, but the Universities of Bologna and Paris and Oxford antedate most existing institutions, and the established Universities of our time will outlive all that surrounds them. To serve such a University is to serve the nation and the race; to be identified through long years with its development is to enter a happy immortality; and to pass through its opportunities is to enter with emancipated mind into the intellectual heritage of humanity. He who would "hitch his wagon to a star" may well select out of all the twinkling lights in the modern sky one of the constellation of American colleges, and find in serving that the swiftest, surest way to serve the world. The victory of Germany in the Franco-Prussian struggle, her leadership in science and philosophy to-day, her profound influence throughout Christendom can be traced directly to the twenty Universities which in her small territory summon the students of the civilized world. The victory of the United States over Spain was the victory of academic and scientific training over noble but blind patriotism, and the retirement of Spain from the Western Hemisphere is part of the inevitable and continuous withdrawal of those who fear the light of truth before those who love it. The English response to the call for a University at Khartoum is

quite as notable as any victory of English arms, and no man can hope to influence the future of our Republic if he ignores the American college. Many an obscure institution in this country may be able to show few famous graduates. But it may have rendered this distinguished service: it has given its supporters an object of continuous sacrifice and ideal devotion; in a commercial age it has taught the community that man does not live by bread only; amid the fierce rivalries of party and sect it has united good men in good work; and by quietly persisting has deepened reverence for the past and given men hope for the future.

What then are the duties of men associated in the University life of today? Can we outline in a few words some of the obvious obligations which rest upon the officers and the supporters of a modern University?

It is certainly the duty of the president to preside; i. e. to master every smallest detail of the administration, and see that every task is faithfully and efficiently performed. It is his duty to know what work is done in each classroom and what is the influence exerted by each officer; to hold the University to high standards of scholarship, even though it means the sacrifice of numbers; and to preserve its ideals unquenched by petty details or weak concession. It is his duty to relinquish all ambitions that conflict with his service to the University, and devote all his powers to its enrichment and upbuilding. It is his duty constantly to make the needs of the University known to the public, and to show the opportunities it furnishes for those who wish to bless the world. But it is also his duty never to degrade his office by becoming a mere business manager, a general solicitor of aid, or shrewd manipulator of men. Always he must think more of students than of studies, more of the search for truth than of the search for materials, more of the making of men than the contrivance of machinery.

It is the duty of the Corporation to realize the responsibilities which attend their slightest action. Into their keeping all the results of the past are committed; to them thousands of alumni look for wise and conservative but fearless action; and what they do today will echo through the nation tomorrow. They can do far more than to attend routine committee meetings, or make an annual visit to the University. They must know the entire history of the University and see that the history is known to the world. They must stir up public interest in education when stagnant, and conserve it when aroused. They must secure by their example and influence the means by which the college is to be enlarged and enriched. They must study educational problems and the latest solutions of them. They must care for all endowments with scrupulous fidelity, see that their original purpose is fulfilled, and that no college property is allowed to remain unproductive. They must bestow few honorary degrees, and bestow them not to assist worthy persons in achieving greatness, but as a recognition of greatness already achieved. In this University the Corporation consists of two distinct but united bodies, the Fellows and the Trustees. Upon the Fellows the ancient and noble charter lays the responsibility of conferring degrees and ultimately determining the course of study. Rightly to perform the latter function is one of the great achievements in any human life. The methods of instruction have vastly changed in twenty-five years. There should be corresponding change in organization and administration. But that this change may come about by true evolution from the past, that it may be intelligent and permanent, we need to study the administration of all the great universities at home and abroad. Such study might wisely issue in a more complete organization of departments, and in a body of University statutes, so that the

powers of the University officers should be no longer determined by tradition, but by clear assignment and limitation. Such definition of function is necessary to the continuous pursuit of permanent academic policy.

The duty of the professors is first of all to love knowledge and continually to advance it. They are to be both discoverers and teachers. The teacher who has never been at the circumference of human knowledge and made independent research and fresh discovery, who has never stood like the discoverer of the Pacific, "silent, upon a peak in Darien," is necessarily an echo, growing fainter as the years pass. On the other hand, the original investigator in science, or history, or language, who fails to keep about him a band of eager students and disciples, easily becomes a doctrinaire, with no apprehension of how knowledge should culminate in life. Research and teaching are rivals only as the left hand is the rival of the right. The faculty of an institution of the higher learning must remember that a University is greater than any one department, and that each department is preserved from provincialism only by a vital contact with all the others. The unity of the faculty fitly and finely symbolizes the unity of knowledge—many facts, but one truth.

The teacher is at all hazards to preserve his intellectual candor, and to maintain unsullied the *Lehrfreiheit* which is a part of the birthright of every true school. Any college in this country that should receive any gift whatsoever on condition of making the donor's personal private views the standard of instruction would be guilty of an inconceivable degradation both of itself and of the cause of education which it misrepresents. In partisan politics, in the petty disputes of the market place, in the heated cries which fill the air in the morning and are forgotten at night, the University can officially have no part. It can no more descend to such things than can the Supreme

Court of the State. The University declines to rush into the arena on every pretext, or fling itself as make-weight into every trembling scale, deliberately choosing to influence the world not by caucus and hustings, but by the slow, invisible yet absolutely irresistible processes of education. This does not mean the separation of the University from the life around it. On the contrary, that life is to be permeated and moulded by the influence of the teaching staff. Each member of the faculty will gladly give time and strength to any cause that needs assistance. But he will not seek to make the University as a whole the organ of individual opinions, or attempt to force its students into certain views. The University is to train students into such independence of judgment, such clear intelligence, such soundness of reasoning, such loyalty to truth and reverence for righteousness, that whatever views they hold, they shall hold them honestly, defend them bravely, and incarnate them in unsullied lives.

In order to do this all the members of the faculty should cultivate intimate personal relations with their students. To be satisfied with purely official relations, to deliver a lecture merely as a necessary interruption of more congenial private study is to miss one's greatest opportunity. Our aim in undergraduate work is not to create specialists, but to make men and women. The faculty, beyond all others in the world, can by the personal touch of life on life, communicate high-mindedness, courage, integrity, faith, and those simple, homely virtues without which all knowledge will vanish "as an insubstantial pageant faded." No parchment or microscope or stuffed specimen can serve as substitute for the living personality of the teacher, and to him we may say with Emerson: "What you are speaks so loud I cannot hear what you say." This University has during all its history been rich in powerful personalities, men who were in themselves an education

and whose radiant inspiring presence was more than books or scrolls. Such men never rest content with technical achievement, they lead us not only to the tree of knowledge, but to the tree of life.

If now we pass from duties of individuals to the atmosphere of the University as a whole, we may say at once that an American University should be thoroughly American. The New England college has sometimes been depreciated as a hybrid product, the lineal descendant of Oxford and Cambridge, but the imitator of Berlin and Leipsic. The truth is that while we study all foreign ideals, constantly realizing that our oldest schools are juvenile compared with European foundations, we cannot import any one of them. Our own American college is peculiar, it may be, but it has shown itself vital and effective. It differs from the German University in the age of the students, and consequently in their freedom of life, in our didactic methods, and in the emphasis we place on the work of teaching. It differs from the English in being more modern in sympathies, more democratic in principles, more flexible in meeting present needs. American education must work out its own forms, suited to its own environment. Foreign travel liberates the mind, and is a true part of liberal culture. But hundreds of American students have been by long residence abroad seriously hampered in work at home. They have returned to their native land detached from its institutions, critical of its principles, confused in social standards, and have with great difficulty found any position of congenial service. Each nation has its own "psychological climate," and in that climate its best fruits are ripened, and its noblest results obtained. Education should detach us from prejuduce and provincialism, but never from our ancestral heritage or the love of Fatherland. The "man without a country" is not an educated man.

The University of our time must, however, be catholic in its attitude toward all realms of knowledge. Never again can it limit its vision to the old, narrow, rigid curriculum, which was supposed to embody a finality of wisdom and to guarantee a liberated mind. The University of today must recognize all honest intellectual endeavor, both in requirements for admission and for graduation. This involves radical changes, and in the transition period, so perplexing and difficult, all American colleges now find themselves. To the aged alumnus who returns to inspect the course of study, present arrangements seem like chaos. Where is the old curriculum giving the same drill to all men, as preparing for all spheres in life? Where is the dogmatic announcement of final truth, which the student could learn to recite *verbatim et literatim?* Where is the old instructor seated on a lofty pedestal of authority, handing down a great body of received opinions, which the student must accept on penalty for insubordination? This new education, with its freedom of choice, with its fraternal relation between teacher and pupil, with its mental independence and original investigation, with its laboratory and seminar, will it create for us men as great as those of a former time? In answer we may say two things:

First: No education will ever be worth much which does not largely depend on the personality of the teacher. Those teachers of olden time educated men by contact with themselves. When one New England college was miserably poor, Webster said, "It is a little college, but there are those who love it." When another college had no laboratories, she had Mark Hopkins. When New England schools could say, "Silver and gold have I none," they could still say, "Rise up and walk." Never shall we be able to do without the personality of the teacher, flaming with enthusiasm for knowledge, pressing up the heights himself and helping the student on.

But we must also say that the old education had a deadening effect on the minds that it failed to stimulate. Why was it that some of the men who have done greatest service for the world stood so low in college classes? Why did many, of greatest subsequent achievement, remain in college utterly unknown to their teachers, or known only as stolid, impervious and hopeless? Simply because the college course then appealed to a small segment of human nature, and ignored the greater part of the student's personality. Knowledge was supposed to be confined in books, to be extracted by patient drill, resulting in fitness for any sphere in life. Astronomy was studied without a glimpse of the stars, chemistry by passively witnessing experiments in proof of previously announced propositions, botany by looking at pictures of flowers in a book, history in primers and condensations, philosophy in dictated lectures, and the delight of personal discovery of truth through actual contact with the facts of the universe seldom broke through the fences which our fathers set up. If the boy possessed a ready memory, if he had decided linguistic or mathematical ability, he could achieve brilliant success. But if he needed to see objects in order to appreciate them, to handle in order to understand, to investigate in order to acquire interest; if he needed training of the eye, the ear, the hand; if he needed to see original documents in order to feel historic enthusiasm, to study nature rather than books reporting nature, and to act in order to know—then under the old education he was doomed. Such training was impossible in the American college. A few men were stimulated forever by the contagion of a strong personality. But many a man went forth with a deep dislike for subjects forced upon him, and a resolve never to pursue them further. Many a man left the college having no real sympathy with the classics studied as illustrations of a lexicon, no mastery of modern

languages sufficient to induce him to use them, no comprehension of the philosophical systems which have caused the rise and fall of empires, no knowledge of the world at first hand, and no glimpse of the fact that the only preparation for life is in really living.

The revolt against narrowness of the old education in America began with the memorable report of President Francis Wayland to the Corporation of Brown University in 1850. Whoever reads that report will perceive that this University in broadening its courses of study is simply realizing the vision of fifty years ago. Whoever reads that report will see that our most radical educators are not yet ready to adopt what Doctor Wayland fearlessly advocated. He affirmed that the college course should no longer be "confined to a fixed term of four years or to any other term;" that "every student should study what he chose, and nothing but what he chose;" and that "in addition to the present courses of instruction, such should be established as the wants of the various classes of the community require." These demands aroused our New England colleges from slumber, and no other document in American education has caused so great debate. If Brown should ever settle back into the satisfied seclusion of one hundred years ago she would be false to Wayland's mighty leadership, false to Sears and Caswell, and, false to the two later leaders whose grateful pupils some of us have been, and whose trumpet-voices still summon us to strenuous thought and action—Ezekiel Gilman Robinson and E. Benj. Andrews.

Not for a moment do we dream of surrendering the study of the classics. For more than three centuries they have given us an indispensable culture. They have tamed the Goth and the Saxon and brought us moderation, sense of proportion, sanity and strength. They have stood

before us in the calm beauty of a finished product, like the figures on Keats' "Grecian Urn:"

> "Forever wilt thou love, and she be fair."

But it is less than four hundred years since Reuchlin and Melancthon and Erasmus were urging the introduction of Greek into Universities which regarded it as an innovation and sad infringement on the accepted scholastic program. Greek, which had to fight its way into modern universities, should be the first to recognize that there are other shrines also in the temple of truth, and Latin should perceive that the languages which owe to it their richest resources can never disown their mother. The classics when left to stand on their own merits, forced on none, offered to all, will vindicate their perpetual prerogatives in University training. And whenever modern languages shall be taught with as much patience, thoroughness of drill, literary insight and historic sympathy as the classics have received, they will be found not unworthy of their linguistic ancestry. Whenever the sciences shall require of the student the same quiet plodding, the same self mastery as essential to mastery of material, the same reverence for the past, shall teach him to utter the prayer of Socrates "Make me beautiful within," then the sciences will become a discipline as noble and ennobling as the language of Seneca and Plato. The University must not exalt one realm of knowledge at the expense of others. Some kinds of knowledge we know how to teach with defined method, sureness of aim and certainty of result. Other kinds are still novel and the student's proficiency cannot be attained or tested in the old ways. The examination in some modern subjects demands more than paper and pencil; it requires microscope and test tube and experiment. In due time we shall find a new method for the new subjects. But a school of liberal culture must

surely believe that all sincere study deserves recognition; that one realm of knowledge is as dear to God as another, and should be as dear to man; and that any real pursuit of truth, whether it be the search for a lost fragment of Sappho or the meaning of a Babylonian cylinder, for the path of a flying projectile or the orbit of a distant star, may minister to the education of the truth-seeker and the permanent enrichment of the world.

This breadth of horizon will lead the University of the future to make ample provision for the instruction of women. This provision must be made, not as a grudging concession to a dubious demand, but as a glad response to one of the greatest needs of our time. A century from now it will seem incredible that the great university libraries and laboratories and museums of the world were once closed to one half of humanity, and that our vast educational endowments were useless to our sisters and daughters. A way must be devised to render the accumulation of centuries available to women. One way is that of genuine coeducation, which, logically carried out, demands that young men and women, meeting in the same class-room, shall be treated in the same fashion—treated simply as "human beings," regardless of sex. It is sufficient to say that whatever may be true of the great West, New England is not ready for consistent coeducation, perhaps never will be ready. Even in western colleges it is difficult to ascertain the exact results of the coeducational system. When the principle has once been adopted by an institution, retreat is impossible, even though many regrets are felt by college authorities. The whole question is not one to be decided *a priori*, but to be debated with due regard to environment and tradition and to be solved by each community for itself. But in New England to introduce women into what has for a century been a men's college, with no change in customs and atmos-

phere, to invite them to lounge about the campus with the same freedom which men have exercised, to allow them to think that the adoption of masculine tradition is essential to feminine emancipation—this is to inflict a cruel wrong on young womanhood, and to purchase technical scholarship at the cost of what is more precious than rubies. I know not which is the more abhorent to normal minds and more useless to society—a womanish man, or a mannish woman. To treat women simply as "human beings" is to trifle with history, and there are some experiments which strike against the bedrock of the eternal decree.

Therefore I believe that the ampler provision for woman's education which the world rightly demands is, in our Eastern States, to be found in the organization of women's colleges within the University, where there shall be offered to women equal access to University collections, equal standards of admission, examination and graduation, equal opportunity and equal degrees, but a distinct social life organized around womanly ideals, and far richer in content than anything that men's colleges have yet attained. When the collegiate life of women is left free to organize itself, neither excluded from the privileges of men, nor forced into their social tradition,—and the latter is now our danger—it will create its own ideal, and around it will crystallize all educational activity. In this realm imitation is suicide, and freedom to be womanly is the only safety. A quarter-century ago it was thought that woman's education should be in the line of elegant accomplishment, and the "female seminary" had one teacher of Latin to three teachers of the piano. Still it is thought that under the elective system women will probably choose to pursue history and belles-lettres. But statistics show that young women prefer to elect mathematics and the natural sciences, and that the deftness of woman's fingers

is only an index of the accuracy and fine discrimination of her mind when trained. Let us have done then with the imposition of an abstract theory. Setting woman free from the forced exclusions of the past, and from forced inclusions of the present, let us seek in every University the establishment of a woman's college, affiliated or constituent, whose students shall have passed beyond the assertion of their rights into the possession of them, and shall quietly realize an even richer type of womanhood than ages past have known.

When the first woman applied for admission to Brown, the tapping of her hand on the door of the venerable University seemed portentous as the knocking at the gate in Macbeth. Consternation prevailed among the authorities, who wondered whereunto this would grow. That it did grow and that it will not cease to grow is a matter of congratulation to us all to-day. Without observation it has grown, guarding against all misunderstanding by making itself a constituent part of the University, until now Brown alumni are beginning to send their daughters to Pembroke Hall. In the natural constituency of Brown there are as many daughters as sons, and the field of opportunity for our Woman's College is unlimited. We do not forget to-day that a very close tie binds our college to another New England College for women, in that our first woman graduate is now Professor at Wellesley, and that when recently a Rhode Island woman was inaugurated as President of that noble institution she carried with her happy memories of Pembroke Hall, and a degree which expresses our opinion of her scholarship, but cannot express our deep and warm regard and our fervent wishes for her lasting success.

If the ideals we have outlined are to be achieved, the University must be in its dominant influence unequivocally Christian. We need not apologize for our fathers' attitude

when they founded colleges deep in religious faith. If their thoughts of religion were contracted, they were at least vital and effective, and if we whose knowledge "grows from more to more" must confess that no longer does "reverence in us dwell," we are unworthy to receive and administer the legacy of the fathers. Sectarian instruction is of course excluded. The college exists not for the aggrandizement of a particular church, but as the contribution of that church, with many other churches, to the higher life of the world. It is Christian, not as demanding subscription to any formula, not as wearing a placard on official occasion, but as insisting that the Christian view of life is the highest view, and the Christian spirit is essential to the perfection of human personality. As the heliocentric theory has displaced the geocentric theory in astronomy, so the ethics of Jesus has forever superseded all opposing systems. "Great Pan is dead." We dare to affirm that no student has normal perception until the voice of the Galilean prophet is in morals and religion at least as weighty as that of Plato in philosophy, Shakespeare in literature, or Beethoven in music. If to any man such a faith seems bondage, we can only say that to us it is the highest academic as well as spiritual freedom. Because we have it, we insist that all knowledge must be transmuted into life, and that perception and intellect are for the sake of conduct. The human will is the core of the human personality, and to make the will intelligently and unswervingly righteous is the goal of all human education. To speak with the tongues of men and of angels profiteth nothing, unless faith energizes, hope beckons us onward, and love abides. To turn out men with the knowledge but the corruptibility of Lord Bacon, with the brilliancy but the treachery of Aaron Burr, with the shrewdness but cunning of Machiavelli, with the directing energy but atrophied conscience of Napoleon, is not the

function of the true University. And character in the student comes not chiefly through exhortation or by devotional exercises, but through character in University officers of administration and instruction, and through the ideals embodied in the lives of loyal alumni scattered throughout the land.

To all her children the University sends to-day her salutation. To them, performing their appointed tasks in north or south or east or west, she confidently appeals. From those far distant in Europe, Asia, and the islands of the sea have come greetings recently that make us glad. If some of us who bear great responsibilities are keenly conscious of inexperience and insufficiency, we are conscious also of a simple desire to know what is true and to do what is right; conscious of a friendly sympathy that sweetens all drudgery and lightens all labor; and confident that if the stars in their courses fight for the truth, the supporters of an ancient University, whose aim is to know the truth and live the truth, will not toil without some kindly light above and around them.